FVRY FIERED:

OR,

CRVELTIE SCOVRGED.

Preached at S. *Buttolphs* without Biſhops-gate.

By IOHN SEDGVVICK, Preacher of Gods word.

AMOS 6. 6.

Seeke the Lord and ye ſhall liue, leaſt he breake out like fire in the houſe of IOSEPH, and deuoure it, and there be none to quench it in *Bethel*.

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BIBLIOTHECA · BODLEIANA

TO THE RIGHT HONORABLE,

Sr. MARTIN LVMLEY Lord *Maior*, the Aldermen, the Worshipfull Master DANET POINTEL, Master of the famous and Worshipfull Societie of DRAPERS.

RIGHT Honorable, Right Worshipfull, and you my Worshipfull and louing friend, by whom (a as *Paul* by *Onesiphoris*) in sickneſſe and in health I haue receiued no small refreshing: I know you cannot be ignorant of that speech, which the wiſeſt of Kings doth vtter. Better is Wiſedome then weapons of warre, *Eccleſiaſtes* 9. 18. It was that which * preuailed againſt

a 2. Tim. 1. 16.

* *Sapientia omnium potentior: Bern:*

ſtrength, finding a way for ſafety in the midſt of danger. This was the ſumme of *Salomons* prayer, its the grace of all that ſit in *Salomons* Seat, this is that actiue knowledge, directing men how to doe things duely, fitly, conueniently: there is no knowledge of vniuerſals, in things humane and diuine, nor diſcretion about particulars without this wiſedome, of this wiſdome there are two Acts, firſt, enquiry into the trueth and goodneſſe of things, and ſecondly choiſe what is beſt & fitteſt to be done, for time, place, and perſons: it teacheth priority and precedency of things, making a man in the order of practiſe know what muſt firſt and chiefely bee done: Beſides,

it

it is of great vſe in the ſpecialties of good behauiour, it binds the heart, the tongue, and the conuerſation to the good behauiour: I ſay it makes the heart to loue God, and goodneſſe in the deareneſſe of affection, the tongue to vtter words ſeaſonably, and ſparingly: by it we know what to ſpeake, when to ſpeake, and how to ſpeake; as for the conuerſation, it is carried to all well-pleaſing to God, by carefull circumſpection, and to all well-pleaſing to man, by a candide and courteous diſpoſition; it is moſt contrary to that Earthly, Fleſhly and diuelliſh policie, which vnregenerate men are endued withall, whoſe wit and reaſon, as well as will and affections ſauour only of fleſh.

When as men with *Pharaoh*, account it wisedome to oppresse the people of God, when as they are cunning and artificiall in hiding the practise of sinne, when as they haue skill in defending, and policie in refining sinne, this is most contrary to the wisedome that is aboue; it is hatefull to God, hurtfull to man, it weakeneth the state wherein it is nourished, and is so farre from withholding plagues, that ineuitably it bringeth plagues vpon persons and places: but spirituall wisedome attained, it preserues the persons of men, it is the stay of a nation, by this the poore man saued the Citie that was so strongly assaulted, this it is that maketh Magistrates and Gouernours famous, and blessed

blessed be the people in their gouernment as) was *Salomon*. This guiding and ruling State, Wisedome, and Policie, maketh publike persons to doe iustice with *Salomon*, 1. *King*. 3. 18. Surely he cannot aduise soundly of matters of State, for the good of the Commonwealth, he cannot liue or die comfortably, that wants pietie to guide his policie. For the more carnall policie a man hath, if he want this wisedome in his life, hee prooueth the more furious and outragious against God, and his ordinances, and for his end, he dyeth either like a diuell railing, or like a blocke insensible: this is the wisedome we commend and preach vnto you, though that which most men ac-

count foolishnesse. Hauing thus (Right Honorable and the rest) without wisedome of words, or words of wisedome laid open a part of the doctrine of wisedome, vnto you who sit in the seate of wisedome, that are by your places and practises knowne to bee men of wisedome, haue I presumed to present this little Sermon, occasioned by that iudgement which wise men haue not forgotten, the like by wise men should be preuented: Suffer mee a little to speake to you all by a dead letter. The Citie of *London*, as the state and case now standeth, is not much vnlike the little Citie that *Salomon* in the forenamed place doth speak of; though it be great and populous, yet it is little and

few

few men in it: it is little in goodneſſe, for where ſinne is great, the Citie is little; it is little in ſtrength, for where ſinners are many, the men are few and feeble; when as Satan thus buildeth his forts within the Citie, God will build againſt it to deſtroy it. If that ſome man amongſt you, with that woman (commended for her wiſedome) call vpon God as ſhe did to *Ioab*; and if we ſhall caſt out, and cut off the heads of the ſonnes of *Bichri*, in a timely rooting out all the workers of iniquitie, God will ſound a retreate, and remooue his army.

Bee wiſe now therefore, Oh yee Gouernours: bee wiſe, I entreat you, both for God, for your Citie, for your ſelues: get into your hearts

hearts a sparke of that Spirit which was in *Nehemiah* towards the reformation of that horrible prophanation of the Sabbath; this is the *Sheba* for which your Citie is thus punished, and it cannot be but the reproach of a Citie, the shame of gouernment: he that is a wise man, and hath his eyes in his head cannot but grieue and complaine of the generall abuse of the Lords day, both by land and by water, in ordinary buying and selling, in boating for pleasure, and playing: the streets, the fields the Thames will make good what I speake. I desire your wisedomes in the cause of God, and for the good of the Citie, to remember that late and Honorable Statute concerning swearing, the

law.

law is good, wholesome, constraint may doe that which conscience many times cannot doe. This is a second *Bichri* crept into the Citie, and walkes vncontrolled: but vnlesse the law be in force, and this sinne punished, we are to know mortalitie and drought with other iudgements will fall vpon vs. As for Idolaters, that they be suppreſt, I hope no wise man will be careleſſe, how euer I leaue blood in the malignant Church, and admire clemency in rulers; yet when I consider the dissoluteneſſe of the times, and how that hurtfull pitie doth embolden impenitent wretches, I cannot but put you in mind, to render double to that bloody strumpet of *Rome*. It is not wisedome to suffer,

but

but to preuent ſedition, which by no meanes can be, if that God and *Baal* ſtand together, and are worſhipped in one Citie.

Next vnto your wiſedome for God, be wiſe for your Citie. Two things make it glorious, and will procure its continuance: pietie, and equitie: labour to make it the Citie of righteneſſe, and religion, that Gods ordinances may flouriſh more and more. Laſtly, bee you all wiſe for your ſelues. Now to be wiſe to ſaluation, to haue the knowledge of faith ſeeing and beholding God to be his Father in Chriſt, for a man to haue the ſound knowledge and vnderſtanding of the word; in a word, to gaine true godlineſſe with ſincere

feare

feare of God, is to be wiſe for a mans ſelfe. I finde two canker wormes, the bane of wiſedome in men of place, Couetouſneſſe, and Cowardiſe: the former making them tranſgreſſe for a morſell of bread, the latter makes them to turne and tune iuſtice according to mans eare. But I beſeech you alwaies remember that pietie is the grace of all in authoritie. It was the commendation of *Theodoſius* giuen by S. *Ambroſe*, (a) *Etſi in alijs quoque laudabilis, tamen apex tuorum operum pietas ſemper fuit.* Beſides pietie, courage with *Nehemiah*: if that authoritie ſpare to puniſh ſinne, they encreaſe and embolden ſin: for where the remedie is refuſed, the maladie ſtill remaineth, as

(a) Epiſt. 28.

Ter-

Tertullian hath it. *Remedia vacabunt, cum crimina indulgentur, & crimina manebũt si remedia vacabunt:* I need not to perſwade you to execute iuſtice impartially, the very Heathen could tell you, that God, not our friend, muſt be by a Magiſtrate reſpected.

Pericles. Δεῖ με συμπράττειν τοῖς φίλοις ἀλλὰ μικρὶ Θεῶν. It is vſuall for inferiors to conforme themſelues to the example of great perſons: for as *Ambroſ.* ſpake, *Amplius proficitur exemplo*, Men profit much by good examples; and another, *Integritas præſidentium eſt ſalus ſubditorum.* I haue forgotten my ſelfe, and peraduenture wearied you; I craue pardon for both, only let me adde, ſupply what is wanting, continue what is decaying, remooue what is letting to the

peace

peace and well-fare of your Citie. O Lord, let *London* be accounted the Citie of the great King, euen of thy ſelfe, where thou wilt delight to dwell, and beſtow thy bleſſing: doe good to this Citie of thine, continue the peace and proſperitie thereof: giue wiſedome to the Gouernours, that they may foreſee dangers and preuent them: let excellent things be ſtill ſpoken of this Citie; aduance the ordinances; Sanctifie thy Sabbaths more and more. Thus daily prayeth your Honours and Worſhips humbly at commandement,

IOHN SEDGVVICK.

To

To the Reader.

GOd hath a two-fold Schoole for all men: the one of Mercie, the other of Iudgement: by the one hee perſwadeth to obedience: in the other hee terrifies from ſinne: by both hee ſeeketh Mans welfare. But man is vnhappie, all the meanes that God takes, will not make man wary, carefull, dutifull; The graceleſſe heart is not bettered by the many inſtructions, the hard heart is not battered by the many blowes and plagues, that it receiueth from God: wee remaine as obſtinate, as hard, as

Schola duplex. 1. verborum. 2. verberum.

Tot verba, tot verbera nil profuere Pharaoni.

as rebellious, as euer wee were. Pharaoh *is ſtill hardned, his heart is brawny, no wedge can enter, God muſt breake him, bow him hee cannot. Iſ-*

Eſa.1.5. *rael* the more ſhe is ſmitten, the more ſhee reuolteth, *and thus is it with the inhabitants of our Nation. God hath in mercy for theſe ſcores of yeeres, called and cried vnto vs, by the preaching of his Word: this perſwades not, mooues not to repentance; he hath taken vs into the houſe of correction, and there hee hath firſt threatned vs by ſcourging our Neighbours: Yet this preuailes not, then hee hath taken the ſcourge in hand, and plagues vs by famine, by fires, and now by drought, and yet we fruſtrate his expectation, he lookes for our returne, but wee returne*

not vnto him: this is a great euill that hath befallen vs, the cauſes of it are many. Firſt, our loue of ſinne more then of God. Wee may inioy his loue with our eaſe, but wee chooſe rather to haue ſin with ſowre ſauce. Secondly, our wants of wiſedome: to fooles, and madmen, rods, chaines, and ſtripes, are of little vſe and benefit, and a hundred ſtripes enters not into a foole, *bray him in a morter, a foole hee went in, and ſo hee comes out. Thirdly, God denieth the ſanctification of his word vnto vs, and ſo ſuffers vs to walke inſenſible vnder his hand.* Rom. 1. 24, 28. *Fourthly, a wicked man neither thinkes of his ſinne deſeruing, nor of the hand inflicting, he neuer examineth who puniſheth, nor why hee is puniſhed: thus be-*

Prou. 17. 10, 27.

cauſe

cauſe men are farre from ſal-
uation, nigh to deſtruction,
blinded by Satan, and giuen
ouer by God vnto their hearts
luſts: is it that they become
non proficients in Gods ſchoole,
ſurely the ſoule is in a great
diſtemper, woefully, and de-
ſperately ſicke, when as Gods
Phiſicke workes no better.
What ſhall we ſay vnto you?
Out of heauen God hath made
vs to heare his voyce, vpon
earth he hath ſhewed his great
fire vnto vs, his arrowes of
wrath are among vs, his
plagues vpon vs. Oh, that the
inhabitants of this Nation
would learne Righteouſneſſe,
and not with the wicked men,
in the land of vprightneſſe
Eſa.26.11. *doe wickedly. Search your*
ſelues O Nation not worthy of
loue, and yet ſtill beloued. See
and ſhew that good vſe of
Gods

Gods hand that hath beene, and is vpon you. Where is the minde that is enlightned, *the will that is humbled, the life that is reformed? Who amongst vs with* Saul, *enquireth the cause of all this so great euil? Euery man is weary of the Plague, and crieth out of the iudgement: but no man almost is weary of the sinne. If wee could be as forward in confessing of sinne, in mourning and humiliation for sin, as wee haue beene in committing sinne, then might wee cease thus to write, as God would cease to punish. It is a generall humiliation he lookes for at our hand, before he will remooue his hand of plague: Why sit wee still, till God is pacified? Had we the hearts of Beastes, wee would now mourne; much more hauing the*

Schola crucis est schola lucis *Cypri. 4. de mortalitate.*

Deus non delectatur pœnis nostris, sed confessionem quærit erroris. *Alb. in psa. 4. pœnit.*

the hearts of men, let vs bee humbled. Who amongst vs accounts it to be a heauy *iudgement to beare the Crosse, and not to follow him that* hung on *the Crosse? Who labours to communicate with* the Crosse *of Christ, not curse of* Adam *in time of plagues? Oh, that our eyes were fixed vpon the Authour of these punishments! Oh, that wee could receiue the punishment with humble submission of spirit, to the God of Spirits; in bringing out the fruits of praise, prayer, and patience, with mortification of all our sinfull lusts, that so we might be the better, not the worse for Gods hand, that wee might bee as sweete spices when they are pownd, as Gold when as it is tried, and not as weedes and stinking hearbes, who become*

Væ portantibus crucem, & non sequentibus Christum.

Deus suos percutit vt emendet.

come odious, loathſome, and noyſome in their bruiſing, their ſtirring? Thus if wee could mend our manners, the iudgements that are yet feared ſhould bee with-held, and the mercies wee inioy ſhould bee continued, for God can change his ſentence vpon our repentance, hee reioyceth more in our ſubmiſsion, with confeſſion of error, then in puniſhing the workemanſhip of his hands, as a Deus.

Nouit dominus mutare ſententiam, ſi tu nouerie emendare vitam. Aug. in pſal. 50.

I haue ſaid, when I haue entreated two things of thee courteous Reader, firſt Charitie, ſecondly Conſcience: the former I craue both in regard of the Printer, in caſe ſome faults (in my abſence) eſcape him, as alſo in regard of my ſelfe, interpret things in the beſt ſenſe, and according to my true meaning: My young

and tender yeeres, would not haue aduentured to make publike this ſo vnpoliſhed Sermon, had not importunitie, and opportunitie drawne it out of my hands: the latter I deferre, leaſt thou cozen thy owne ſoule. It may bee an eaſie matter for any man to denie mee my former requeſt: but this latter of Conſcience, in reading it with holy affection vnto profit, I hope, none but thoſe whoſe Conſciences are ſeared will denie: conſider the times require what I call for, the Lord expects it, our ſinnes haue almoſt vndone vs, at this preſent the Beaſts doe mourne, the fire hath deuoured our Houſes in the Citie, the Paſture of our ground in Countrie, it hath dried vp the Riuers of Water, and the flockes of the Sheepe are de-

ſtroyed

ſtroyed: in a word, the Heauens are as Iron ouer vs, the Earth as Braſſe vnder vs, and all becauſe our hearts are hard within vs: O Lord bee merciſull vnto this barren Countrey: vnto thee will I crie, why haſt thou made vs to erre from thy wayes? and hardned our hearts from thy feare? Oh, the hope of Iſrael, *the Sauiour thereof in time of trouble! Why art thou as a ſtranger in the Land? Why art thou as a man aſtonied? and as a ſtrong man that cannot helpe? O Lord, though our iniquities teſtifie againſt vs, yet deale with vs according to thy Name, returne for thy ſeruants ſake, and for the Tribes of thine inheritance: Heare O Lord, for the ſonnes of men will not heare; Oh, bee fauourable vnto* Eng-

Houſes turned into aſhes among vs.

land, *perſwade our hearts to open to thee, to enter into thy Tents, ſanctifie vnto vs all our croſſes, let this laſt fire amongſt vs in this Citie, bee ameanes to encreaſe the fire of Zeale for thee, to enkindle our affections to thee; let it worke the conſumption of our ſins, that ſo we dreading thee without a conſuming fire, may liue free from Plagues and Indgements, in this life, and the life to come,* Amen.

Thine in the Lord,

IOHN SEDGVVICKE.

FVRY FIERED:

OR, CRVELTIE SCOVRGED.

AMOS 1.12.

Therefore I will ſend a fire vpon Theman, *and it ſhall deuoure the Palaces of* Bozrah.

THeſe wordes are a part of Gods minde towardes Cruell *Edom*, wherein wee ſee Gods determination, namely, for their ſinnes, to afflict them with a ſore and heauy iudgement.

This iudgement is set out vnto vs, in fixe circumstances.

First, the qualitie or kinde of it, a deuouring Fire.

Secondly, the cause procuring it, laid downe in this connective particle, *therefore*, hauing relation to her cruelty in the foregoing verses.

Thirdly, the authour or efficient of it, it is I the LORD, not chance or fortune that sends it.

Fourthly, the obiect of this fury, is two fold.

1. Principall, *Theman.*
2. Lesse principall, *Bozrah.*

Fiftly, the extent of this fury, into all the Palaces.

Sixtly, the certainetie of it, in the time of executing all this fury: God will doe it.

So that in all these partes, wee haue Gods seueritie in an equall and impartiall iudgement, to bee by himselfe in his good time vpon cruell *Edom*: Here we finde sinne mooving God, God being moued sendeth fire, and fire consumeth

ſumeth man: *Edom* diſturbs earth and Heauen, ſets God, man, yea, the creatures againſt him: wee ſhall ſee the trueth of this in the opening of the words.

The iudgement for qualitie, is fire: for efficacie it is deuouring, or it ſhall deuoure, becauſe fire: But it will bee demanded, what is meant by fire in this place? omitting the diuers conſiderations, and acceptations of this word fire, I finde eſpecially and to our purpoſe, that this word fire, commeth vnder a double ſenſe, the one preceeding the other: that is to ſay, it ſignifieth: *Queſtion.* Gods two fold fire.

Firſt, afflictions and trials, great and dangerous, which ſerue for triall and purgation: this is *ignis purgationis*, ſpoken of in the *Pſalme* 66. *verſe* 12. and by the Apoſtle, 1. *Peter* 4. *verſe* 12.

Secondly, there is *ignis perditionis*, a fire of perdition, which is no other then the burning wrath, and diſpleaſure of God, (which is the cauſe of all puniſhment, and

Quodlibet genus consumptionis & quælibet species excidii Lyranus mercale Gualt. Danæus.

paine to the wicked) both in this life, and life to come: thus it is taken in this place, for euery kind of consumption, all sorts of destruction, whether it be the crueltie of enemies in inuading their tion as Vatablus, or any kinde of painefull misery, as other. Now that by fire in this place, the effects of Gods fury is to bee vnderstood: first, compare Scripture with Scripture, as this Text with these following, *Ieremi* 15. *verse* 14. *Ezekiel* 15. 7. 21, 31, 32. 22. 31. 38. 19. Secondly, consider the fit resemblance, that is twixt the wrath of God against sinners, and fire: if you aske me wherein it standeth? I answere, in these things.

First, fire is terrible to behold, men tremble at the sight of it, when once it is begun stout hearts are afraide: thus Gods wrath is terrible, at his roaring who will not feare? who doeth not tremble? the Earth with all therein are afraid, strong men become weake, and stout hearts bowe when once

Gods

Gods wrath is knowne, the ſtrong man ſhall crie bitterly. 2. *Zepha.* 1. 14.

Secondly, fire is intollerable to endure, nature therefore feares it, becauſe exquiſite is the paine of it: thus is it with Gods wrath, it is not onely a burden vnſupportable, but it is a flame vnſufferable, all the ſtrength of men, and Angels, is as the wood to the fire, cruſhed to powder, conſumed to aſhes. *Nahu.* 1. 6. Who can ſtand before his wrath? Or, who can abide in the fierceneſſe of his wrath? his wrath is powred out like fire, &c.

Thirdly, fire is vnreſiſtable, once getting the maſterie, none can ſtand againſt the heate, and rage of it; how euer it is a good ſeruant, yet it prooues an vnruly maſter: thus is it with Gods fury: all the gods of the Nations, the Princes and Rulers of the Earth, the Kingdomes and Countries of the World, haue beene ſo farre from ſtanding againſt it, that they

haue beene as chaffe before the winde, as ſtubble before the fire.

Fourthly, fire is vnſatiable, as *Agur* the ſon of *Iakeh* hath it, *Pro:* 30 16. fire neuer hath enough: it hath an open mouth to deuoure all combuſtible matter neere vnto it: ſuch is Gods wrath, when once hee whets his glittering ſword, and his hand takes hold of iudgement, he will ſo execute vengeance on his enemies, that he will make his arrowes drunke with blood, and his ſword ſhall eate fleſh, *Deut.* 32. 41, 42. a fire ſhall goe out of *Heſhbon*, and a flame from the Citie of *Sihon*, and ſhall conſume *Ar* of the *Moabites*, and the Lords of *Bamoth* in *Arnon*, *Num:* 21. 28. no leſſe then all the Earth ſhall bee deuoured with the fire of his Iealouſie. *Zeph* 3. 8.

Fiftly, fire is mercileſſe, it is impartiall, ſparing no perſons, no places, not the leaſt twigge, nor talleſt Cedars, not the loweſt or baſeſt Cottage, nor the Sumptueſt building, that is, is ſpared

by

by fire, but it burnes vp one with another, without difference: thus is it with Gods wrath, it commeth vpon all the high places in the Wilderneſſe, his ſword deuoureth from one ende of the Land, euen to the other end of the Land, no ſinfull fleſh, no ſinfull place hath peace: all hauing part in the ſame ſinne, ſhall haue their portion in the ſame plague. *Ieze.* 12. 12.

Sixtly, and laſtly, fire is nimble, of a quicke diſpatching nature, it ſpoileth much in a moment, vpon the ſuddaine, houſes that haue beene yeeres in building, haue not beene howres in burning; it beginneth ſlowly, but when once it is kindled, it deuoureth ſpeedily: thus is it with Gods wrath, it conſumeth ſo ſoone as it flames, for the whole Land ſhall bee deuoured by the fire of his Iealouſie, for hee ſhall make a ſpeedie riddance of all them that dwell in the Land. *Zepha.* 1.18.

In theſe and many the like reſpects,

ſpects, which we may thinke vpon, is Gods wrath and iudgements likened to fire: this, thus vnfolded, wants not good vſe, but affords matter of information, of inſtruction, of terrour, and of conſolation.

Vſe First, the grieuouſneſſe of the puniſhment, notes the greatneſſe of ſinne, perſwading vs, that great ſinnes haue great plagues, fearefull ſinnes God will puniſh with fearefull iudgements, men burning in ſinnes, ſhall finde God to conſume them with vnſpeakeable paine, the fire which is kindled in his wrath, it ſhall burne to the bottome of Hell. *Deut.* 32.22.

Secondly, feare not then O man the falſe fires of men, and diuels, but ſtand in feare of that God whoſe anger is a fire. In times paſt, *Antichriſt* with his thunderbolts of Excommunication, made the whole World afraid, and now in our dayes, hee hath his falſe fooliſh fires, which are no better then iuggling trickes to ſeduce

ſimple

ſimple ones, whereby hee caſts great feare into mens minds: but take heede of this his deceit, it will vaniſh as the meteor, only follow it not, leaſt it lead thee into dangerous places: remember that of the Pſalmiſt, ſerue the Lord of fire, in feare, and reioyce in trembling, Kiſſe the Sonne leaſt he be angry and ye periſh in the way, when his wrath ſhall ſuddenly burne, *Pſal.* 2. 11, 12.

Thirdly, this may perſwade vs to take heede of procuring, to be wiſe to foreſee and preuent this feareful wrath of God: to this end I commend two things to thy conſideration, and wiſely take notice of the ſignes of Gods anger, all men may ſee Gods fire kindling. There are at this time amongſt vs, three ſignes of Gods fire. Signes of Gods fire.

1. His wrath may be knowne by the cõmination of faithfull teachers, which ſerue in ſtead of Propheticall predictions, he that giues his eare vnto what they ſpeake, and with the eye of faith doth behold

hold with what confidence they doe all giue warning of plagues to enſue, cannot but vpon their relation and report, being men worthy to be credited, ſee the fire kindling.

2. As wee know fire by the ſmoake, it being a prouerbe, there cannot be all this ſmoake without fire; ſo the monſtrous and ſtrange ſignes in heauen, ſights in earth, doe foretell and foreſhew ſome fearefull wrath at hand. *Abraham* ſaw Sodomes ſmoake aſcending, when Gods fire was deſcending.

Laſtly, fire is knowne by the flame beginning to breake out, how euer in the ſmoaking we doe deceiue our ſelues, yet when once the flame mounteth vpward, we all cry Fire, thus is it with vs, by the flame of iudgements already begun, we may know what Gods minde is, the laſt dearth, this preſent death and drought, our daily taking away of our beſt men in Church and Common-wealth, giue warning of future wrath, of further euill if we doe not repent,

and

and ſtay the courſe, and ſtop the cry of thoſe ſinnes, which will make Gods wrath appeare like fire. Remember to take heede of ſleighting or paſsing by the works of Gods hand vpon and amongſt vs, leaſt we be confounded with the zeale of the people, and the fire of Gods enemies deuoure vs, *Eſay* 26.11. If that we ſhall tempt God with Iſrael, if that we forſake the liuing God in adhearing to falſe religion, breaking our marriage bonds, then will God ſend a fire amongſt vs, as you may read, *Pſal.* 78. from 18.21. *Hoſea* 8.14.

Sinnes causing Gods fire.

[a] Diſobedience to authoritie, [b] purpoſe of heart to iniure Gods Miniſters, [c] the breach of the Sabbath, [d] pride in heart, in life, [e] want of execution of wholeſome lawes, [f] want of mercie towards the poore; theſe with many the like ſinnes will cauſe vengeance to fall vpon vs: at thy leiſure reade theſe places. [a] *Numb.*26.9,10. [b] 2. *King.* 1.10. [c] *Ierem.*19. 27. [d] *Ierem.* 50. 31,32. [e] *Eſay* 5.23,24. *Ierem.* 21. 12, [f] *Ezech.* 22, 29.

Fourthly,

Fourthly, This may humble and terrifie wicked ones, all impenitent wretches, vncleane persons, scoffing Ismaelits, beast-like drunkards, carnall worldlings, prophane *Esaus* and the like, remember the wrath of God is as fire, it shall burne and burne to the bottome of hell, thinke often of this our God, is a consuming fire, and that he is so called in regard of the infiniteneſſe of his wrath, conceiued against such impenitent wretches; Oh that they would heare and feare to offend, for it is a fearefull thing to fall into the hands of the liuing God.

Heb. 12. 29.

Heb. 10 31.

Fifthly, Let godly ones comfort themselues, with *Abraham* a farre of they shall see the smoake, with *Lot* they shall be freed from Gods fierceneſſe, God hath promiſed this, Christ hath merited it, and therefore we may conclude, there is no condemnation to such that are in Christ, *Rom.* 8. 4.

2. *Part.* Cause procuring.

We haue done with the punishment, we proceede to the cause procuring it, in this connective particle

particle (therefore) where we may note the equitie of God, who giues an account to man in his actions of punishment. God doth not that thing whereof hee can giue no reason, which he cannot iustifie. Looke backe into the foregoing verse: and there you shall see the true cause of this so gracious iudgement; there you may see nature laid aside, a man become a woolfe, a brother become a butcher, *Esau* pursuing, hating, yea and which is the fruit of these, slaying without pitie, without end, his owne deare brother *Iacob*, borne in the same wombe, at the same time with him; Nay, which is more, *Iacob* of whom and in whom Gods Church was: this rough dealing of *Esau*, both by words and actions God cannot endure, an end must be put vnto his crueltie: the words thus plaine afford vnto vs two things.

God takes very hainously any vnkindnesse offered, from brother to brother: what though they may *Doctrine.*

may plead many priueledges as *Esau* no doubt did, yet for want of loue is he seuerely punished: it is a good note for all brethren to take notice of. Beware of *Cain*-like, and *Esau*-like disposition, and still remember it is a good thing for brethren to liue in loue, *Psal.* 133. 1.

This point I will passe from, because the Prophet considereth *Esau* as an enemie to the Church of God: from whence we note this second Doctrine.

Doct. 2. That cruelty in any kinde whatsoeuer shewed against or vnto the Church and people of God, it shall be plagued with fearefull destruction from God: or such persons (be they who they will be) that are merciless and fierce against the seruants of God, shall finde God most vnkinde, most fierce, most cruell toward them: his fauour shall be turned into fury, his mercy into burning wrath, against all cruell assaults. There is a threefold crueltie.

1. Mentall, when as in heart men

men hate the Church of God, either as *Balac* did affecting to curse Gods people, or as *Tobiah* and *Sanballat* did secretly grieuing at their prosperitie, or with *Esau* retaining future hopes, to doe that mischiefe which present times will not permit.

2. Verball, the crueltie of the tongue, when as men raile in words with *Rabshekah*, when as men vse scoffing speeches with *Ismael*; when as they belie them, raising false reports against them, as did *Sanballat* and *Hanna*.

3. Actuall, the cruelty of act: when men in their deeds doe hurt them, either by oppression with *Pharaoh*, or by opposition with *Tobiah*, to conspire the down-fall of Gods ordinances, or to sit still with *Nero*, and let the Church of God sinke or swimme: Now consider who euer they be, that all of these waies, or any of these waies become fierce against Gods Church, they expose themselues to Gods wrath: this point we will make good three waies.

First,

First, By Scripture, *Esay* 47. 6. God threatneth destruction to Babylon, for that shee shewed no mercy, but laid very heauy yokes vpon Gods children: this prophecie is seconded by *Ier.* 50. 11, 12. But most plainly, God by the Prophet *Zephanie* saith, I will bruise all that afflict thee *Zeph.* 3. 18.

Secondly, by examples: *Cain* lost a friend of God, when as he became the butcher of his brother, as himselfe speakes, *Gen.* 4. 14. From thy face shall I be hid. God proclaimeth warre against *Pharaoh*, who by oppression sought to roote out Gods people; *Saul* hunting *Dauid*, is caught at last; *Haman* with *Herod* come to shamefull and painfull ends. Thus we see persecuters to be persecuted, it would require a volume, to write what Histories can say for this point, he that reades the stories of old persecuting Pagans, of the new persecuting Papists, will be able to tell you of the fierce wrath of God that hath consumed all those that maliciously

and

and wrongfully haue waſted the blood, and grieued the ſoules of Gods people. Did *Antiochus*, *Claudius*, *Maximenus*, *Maxentius*, with diuers others warring againſt the Saints, goe to their graues in peace? Haue not their bowels burned with fire? haue not ſhamefull ends befallen them?

Thirdly, by Reaſons and Arguments drawne from Scripture, crueltie againſt the Church, muſt be ſeuerely puniſhed.

1. In regard of God. There are two things in God which will bring iudgement vpon cruell perſecutors of his Church. The one is his iuſtice, the other his mercy: Firſt, the iuſtice of God, requireth it according to that of *Paul*, It is a iuſt thing with God to recompenſe tribulation to them that trouble you. How can cruelty be more iuſtly puniſhed then by cruelty? Secondly, if we conſider how deere the Church is to God: as the wife to the husband, as the apple of an eye: So that we may truly ſay, the crueltie of the wicked 2. Theſſ. 1. 8.

ked is exerciſed againſt God himſelfe, he is wronged when they are wronged, he is perſecuted when they are perſecuted: this he told *Saul Act. 9. 6. Saul, Saul,* why perſecuteſt thou mee? This hee ſaid to *Edom*, you haue with your mouthes boaſted againſt me, and haue multiplyed your words againſt mee *Ezech.* 35. 12, 13. Now then the Church being thus highly honoured and fauored by God, it cannot be but all that doe them wrong, ſhall bee moſt ſeuerely plagued. If husbands put not vp the iniuries offered to their wiues, if *Dauid* reuenge vpon *Hanun* for doing violence to his Meſſengers, it cannot be that God can either forget, or paſſe by the wrongs of his Church.

Secondly, The ſecond reaſon is drawne from the Saints of God, dead and aliue, who continually by their prayers, giue no reſt to God vntill he hath auenged this ſinne of cruelty. That the liuing Saints haue done this, reade *Pſal.* 137. 7. Where the Church prayeth

eth God he would not forget the hard measure they receiued from *Edom:* Remember the children of *Edom* Oh Lord: that the Saints in heauen, through their generall desire of our good, doe put God in minde, reade *Reu.* 6 10. where the cry is this, How long Lord holy and true! doest thou not auenge our blood on them that dwell on the earth?

Thirdly, the last argument from the nature of this sinne, whether we consider it simply, or else relatiuely: in it selfe it is a crying sinne, in relation to the Church, a destroying and defaming sinne: of both a little.

First, cruelty is a crying sinne, for what are those foure crying sinnes, but cruell sinnes?

Clamitat in cœlum vox Sanguinis,
& Sodomorum,
Vox oppressorum,
Merces retenta laborum:

If that be true, no sinne is tongue-tyed; it cannot be that crueltie should want feete to goe, wings to flie, or voices to cry for vengeance

Omnis iniquitas apud secreta Dei iudicia habet voces suas Greg. Mor.

ance againſt ſuch as are guilty of it. Cruelty is of an high eleuation, aſpiring and preſsing before the throne of God, where it is clamant in this manner: Behold, Lord here am I, a ſinne of cruelltie committed by ſuch a cruell perſon: now where is thy iuſtice? where is thy mercie? I could not bee committed without great wrong to thee in thy ſubiect, thinke in mercie vpon them: I could not be committed but by him that was thy enemy, thinke in iuſtice vpon him: this ſinne is an informer to the court of heauen, and by the continuall diſturbance of it, that God (who is neuer forgetfull of his) is put in minde to ſhew his anger againſt ſuch who haue both leſſened the comfort, and encreaſed the ſorrow of his people.

Secondly, note the end of cruelty in cruell perſons, it is their aime vtterly to deface and obſcure the glory of the Church: Nay by this their cruelty they would vtterly demoliſh the building of God,

God, the Temple of God, as appeareth by that cry of crueltie, *Psal.* 137.7. *Down with it euen to the ground.* Nothing pleaseth crueltie, but an vtter rooting out the name of God, as may appear by those cruell persecutors, sent by the Pope to root out the name of the *Waldensians:* but this, God cannot endure, he will haue his Church; and who euer hee be, that by cruelty seekes to destroy Gods Temple, him will God destroy. Hence fitly to this purpose spake hee that fought for God, *Magna abominatio coram Deo est afflicto addere afflictionem, clamatq. in cœlum, &c.* No sinne so clamant in Gods eare, no sinne so hatefull to Gods soule, as to afflict by cruelty the Lords people: thus haue you seene that of Christ to be true; He that offendeth one of these little ones, it were better that a Millstone were hanged on his necke, and hee cast into the Sea, *Math.* 18.6. *Oecolampadius in Esay* 47.6.

But it will be said, that God doth oftimes giue his people ouer into *Ob.*

their hands, to this end that they ſhould deale cruelly with them: they are called his rods, as you may reade *Eſai.* 10. 6. 47. 6. Why then ſhould God deale ſo ſeuerely with them, ſeeing they doe execute his will? if a Prince ſhould thus deale with the executioner of iuſtice hee would bee euill ſpoken of.

Sol. Wee grant both the thing, and the compariſon: but yet you muſt know, that though God make them his rods, yet they are not to become their owne rods. Let no man condemne God for waxing angry againſt ſuch as doe exceed and goe beyond their commiſſion: wherefore know that a man may be Gods rodde, and yet lyable to Gods wrath in theſe caſes.

1. When hee is not Gods rod out of obedience to his command, God minds one thing, they doe contrary: as *Eſay* 10. 7. but hee thinkes not ſo: neither doth his heart eſteeme it ſo.

2. When men do it in a wrong man-

manner: as, Firſt when men doe it of malice, in remembrance of ſome former vnkindneſſe, as the Lord ſpeakes againſt the Philiſtims, becauſe they haue executed vengeance, and reuenged themſelues with a deſpitefull heart, to to deſtroy it for the old hatred, as you may reade, *Ezech.* 25. 15, 16, 17. This was *Edoms* fault, as the ſame Prophet hath it in the 35. *chap.* 11. *As I liue ſaith the Lord God, I will euen doe according to thy wrath, and according to thine indignation which thou haſt vſed in thy hatred againſt them.* Secondly, they faile in the manner, when as they doe it with reioycing, for this is Edom faulted, *Ezech.* 35. 15. *as thou didſt reioyce at the inheritance of the Houſe of Iſrael, becauſe it was deſolate, &c.* this was that which made the fire of Gods indignation to breake out, becauſe with this ioy of their hearts, they had taken the land for a poſſeſſion: *Ezech.* 36 5. *Pſal.* 137. they inſulted ouer Iſrael.

Thirdly, they faile in manner, when as they doe it with blaſphemie, in ſpeaking againſt their God, in diſgracing their goodneſſe, in condemning their profeſſion: thus did Edom, *Ezech.* 35. 12. For God telleth him hee had heard all their blaſphemies.

3. When men doe it for wrong ends. As the purpoſe of the Aſſyrians was to deſtroy Iſrael; that they might enrich themſelues: thus to conceit to bee great, in their abaſement; to bee rich, and repleniſhed, in their deſolation, caused God to bee angry with *Tyrus*, *Ezech.* 26. 2. Thus farre for the Obiection: now to make vſe of it.

Vſe 1. This may ſerue for aſtoniſhment to that bloody City, to that bloodie whore of Rome, to that bloodie ſeate of Antichriſt, who hath a long time ſpilt the blood of the Saints, and equalized, yea, exceeded Edom in all his cruelties. Here that I may not be loſt, nor you nor they wronged; I will touch three things. 1. That

1. That Rome hath been, and is as cruell as euer *Edom* was.

2. That she exceeded *Edom*.

3. That she shall be punished as was *Edom*.

1. For the first: *Edoms* cruelty and Romes agreeth in two things.

1. In regard of time, and that in respect of beginning, and continuance. *Esau* was both cruell in the wombe of his mother, as also in the generall course of his whole life: here it is called a perpetuall hatred, *Ezech.* 35. 5. Cruelty was bred in the bone, & it neuer came out of the flesh. Thus is it with Romish Edom. How did shee labour by her working to make the Church an abortiue, euen in the infancie and beginning thereof, as *Paul* witnesseth, 2 *Thes.* 2. 7. besides this, shee hath continued and perpetuated her crueltie in bloody fiercenesse for many ages, as the stories of the Churches of God in *Germanie*, *Italy*, *France*, *Spaine*, *England*, *Scotland*, can report: their cruel Inquisition at this

A resemblance twixt the cruelty of Edom and Rome in two things.

day witnesseth the continuance of their cruelty. 2. In regard of kinde or qualitie, I finde the crueltie of *Edom* to bee both vnnaturall, and vnsatiable: hee forgate blood and kindred, which might haue restrained fury, and when once his blood is stirred, poore *Iacob* hath no quiet day; but is alwayes in feare of his brother *Esau*: thus it is with this Scarlet harlot. No persons haue beene spared though Catholikes: yet, send them to heauen in a fierie Chariot, when Heretikes shall be burnt in the Parliament. What if they be children? Mothers will forget them, and giue Faggots to burne them, in stead of Legacies: Besides, how do these bloody wolues desire riuers of blood, and yet not satisfied. They delight so to drink the blood of Christs sheepe, that nothing will content them till they may ride their horses to the saddles in the blood of *Lutherans*; and till they might rid all the country of such as professe the reli-

religion, of *Valdo*, of whom the *Waldenſians* came.

Rome hath exceeded *Edom* in their cruelties, as ſhall appeare in foure things. First, in the ground of their cruelty, *Eſau* had a ſeeming ground of diſpleaſure. *Iacob* got both his birth-right, and bleſſing from him. But what hath beene the ground for all the cruelties of Antichriſt, haue not they not been cruell without cauſe giuen, hee that reades but the ſtory of the *Waldenſes*, and *Albingenſes*, a booke lately tranſlated, will ſay, that cauſleſſe they haue oppreſſed, and perſecuted Gods Church. Secondly, in the obiect of their crueltie, we ſee that *Eſaus* malice ended, when as the perſons of his ſuppoſed enemies dyed; all his cruelty was exerciſed toward the liuing, he let the dead alone: but *Rome* ſhee hath not onely buried the Saints aliue, but vvhen they haue beene dead and buried, then hath ſhee both vnburied, and burned them: their cruell act in bur- II.

burying *Marion* at *Burges* aliue: in vnburying *Wickliffes* bones, with others, many yeares after their death: these cruell acts shall neuer be forgotten, but doe remaine to make good what I speake. Thirdly, the end of their cruelty, is the maintenance of their state and pompe, yea, of their Religion: this I finde in the late translated Historie of the *Albingenses*; when as Pope *Honorius* successor to Pope *Innocent* the third, desired to bee informed touching the meanes of the continuance of his Papall dignitie, the Legate *Bertrand Bonauenture* told him that the necessity of this warre against the *Albingenses* was such, that vnlesse it was continued, it would proue the ruine of the Church of Rome, and that because their doctrine did directly shake the authoritie of the Popes. Horrible Religion and honour that is planted and maintained by blood; we finde no such matter in *Edom*. But in this point we must end with that wherewith

Lib. 2. cap. 4.

they

they will neuer end. I conclude, *Rome* was built in blood, it is maintained by blood, and it may bee queſtioned whether it hath not coſt more blood of Gods Saints to maintaine it, then it did money to build it. I hope I haue ſaid no more then Saint *Iohn* in the *Reuelation* 17. 6. *That Antichriſt is the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Ieſus.*

For the laſt thing, we are to know, God hath ſet out for *Romes* puniſhment, to effect her deſtruction, partially and totally a threefold fire. The firſt whereof is ſpirituall; the other temporall; the laſt eternall: the two former in this life, the latter in the life to come. A threefold fire for Rome.

1. The ſpirituall fire is Gods Word, in the powerfull application thereof; of this we may ſay as the Prophet *Ieremy* in another caſe, *I will put my words into the mouth of all my faithfull teachers like a fire, and Rome ſhall be as wood* 1. Spirituall.

and it shall deuoure them: wee need not doubt that the doctrine of the Gospell, proueth as fire, consuming & deuouring al such as resist and fight against it, if wee reade *Reu.* 11.5. *Luke* 12.49. But the point we are to proue is the manner how the Spirit of Christ in the Word shall and doth proue a powerfull meanes of the ruine and consumption of Antichrist: according to that of the Prophet *Esay* 11.4. and of the Apostle S. *Paul*, 2 *Thes.* 2.8. I answer, two wayes.

1 Obiectiuè 1. *Obiectiuè*, by way of obiect, in offering himselfe vnto them in his Word, that they might rage against him; as the more light sore eyes see, the more they are enraged: So Antichrist when he shall perceiue the discouery of all his villany by faithfull Teachers, the very heat of this word shall make him burne in rage, so that hee shall speake against the Name of God, hee shall by this meanes be made to oppose and malice it, vntill

till GOD bring ſome fearfull plagues vpon him: This the Apoſtle *Paul* in his deſcription of the adherents of Antichriſt, maketh good: 2 *Tim.* 3.8. as alſo that Diuiner and foreteller of vvhat ſhall be, *Reu.* 16.8.

2. *Effectiuè*, by way of efficient, thus the Spirit of his mouth workes his ruine two wayes. Firſt, in regard of themſelues, by conuincing them of their ſinne, the Word ſhall make manifeſt to their conſciences, all their horrible filthineſſe, all their abominations, whordomes, deceits, cruelties: vpon which diſcouery there ſhall follow ſuch horror, & terrour, that they ſhall bee aſhamed of themſelues; or elſe they ſhall lay violent hands vpon themſelues, in making away themſelues, as did *Iudas*. Secondly, in regard of other, by diſcouering and detecting their falſhoods and treacheries, vnto ſuch as haue been ſeduced by them. Whereupon they who were her friends ſhall bee made 2 *Effectiuè.*

made to oppose, hate and fall cleane from her. As when *Moses* had detected the falshood and folly of those Magicians vnto the Egyptians, they lost all their estimation: So when the madnesse of
2 Tim. 3. 9. Antichrist shall bee euident vnto all men, then they shall preuaile no longer, for her louers shall fall from her. Secondly, as they by this meanes shall hate where they did loue; so shall they be brought to loue what they did hate. As the Israelites saw the folly of *Baals* Priests, and cryed, *The Lord is God, the Lord is God*, 1 *Kings* 18. 39. So shall her Merchants and such as stood for her (when as Gods Word hath detected her frauds wherewith she blinded them) cleaue vnto the True God, standing out for the Gospell vnto Antichrists destruction. The truth of what I speake, wise obseruation wil make good. Who seeth not the deadly hate of all Romish Catholikes against the Word preached in that manner as people may vnderstand

it?

it? Surely, no Ape is ſo much in feare of the whip, no Malefactor more feareth the gallowes, then Antichriſt the Word, and is not this becauſe it is as fire? Who ſeeth not that his Buls that once were as terrible as thunder, and affrighted all Chriſtendome, are now ſince the dayes of light accounted of but as Paper-ſhot? are not his Pardons, and Indulgences, which were bought at a deare rate, now contemned of children, as a thing of no value? are not his claimes diſclaimed by Princes? we ſee it with ioy: but what hath thus waſted Antichriſt? It is the Word of God,

II. The temporall means of his ruine, is not only the fire of the ſword, in that the Princes of the Nations ioyning together ſhall make warre againſt her, and ſo take her captiue: but there is appointed for her ruine as a meanes, corporall fire, ſhee ſhall bee burnt with true fire: and that for theſe three cauſes, 1 Temporall.

Firſt,

Rome burnt. And why?

First, she is a Harlot full of fornications, as appeareth, *Reuel.* 17. 2. 5. Now it is the doome of Harlots to be burnt with fire. *Gen.* 38. 24. Secondly, she is and hath been the rod of Gods fury: now rods as in their vse they are worne out, so in their end they are fit fewell for fire. Thirdly, shee hath merited and deserued it in the iustice of God, the law of retaliation being most iust; shee must be serued, as she hath serued others: by fire she hath consumed the bodies of Gods Saints; therefore giue her, O Lord, according to thy iustice the same pay, the same paine: reade at thy leasure, *Obed.* 15. *Rew.* 17. 16. 18. 16. 8.

3 Eternall fire.

III. The eternal fire is that most extreme and sharp torment wherewith Antichrist and all his seruants shall bee tormented in hell, this shall bee the consummate plague: thus death and hell shall be cast into that lake of fire. Thus Saint *Iohn, Rew.* 20. 10. *Fire came out from heauen and deuoured them:*

And

And the Deuil that deceiued them, was caſt into a lake of fire and brimſtone, where that Beaſt, and that falſe Prophet are; and ſhall bee tormented euen day and night for euer.

Let it bee an admonition vnto vs that we no way become guilty of the ſinne of cruelty; but rather bee wee exhorted to cloath our ſelues with loue, and mercy: in mercy there are two things: Firſt, the affection of pitie. Secondly, the effect of helpe and ſuccour. There are both inward and outward acts of it; ſhew both to Gods Church, pitie them being afflicted, bleed with them in their bleeding, be neerely touched with their wants: wiſh the peace of it, procure the welfare thereof, ſpeak for the Church to God, to man giue vnto them thy loue, and not thy hatred. I will conclude, this pleaſeth God moſt, this thou ſhalt finde doe thee moſt good. On the contrary, curſed be that heart that thinketh, that tongue that ſpeaketh, that hand that worketh cru-

Vſe 2.

eltie,

eltie, or cruelly against the Church, the Israel of God: and let all the people say, *Amen.*

3. Part. Author of it.

We haue done with the cause procuring, and come to the hand inflicting: in these words (*I will send*) wee haue two points considerable.

1. *Doct.*

First, that GOD will reuenge the wrongs and iniuries done and offered vnto his Church and children: he it was that had an eye to *Abel* liuing and dead, *Gen.* 4, and vnto *Abram* he said, *I will curse them that curse thee*, *Gen.* 12. 3. Here wee must know that God doth effect this, in his manner, by his meanes, for his ends.

First, for the manner, wee are to learne there is a two-fold time wherein God will reuenge vpon the wicked the wrong they haue done vnto his children. Sometimes he doth it in this life; thus the children that mocked *Elisha*; and Ierusalem, who killed such as preached vnto her, was by God punished. *Sodom* had her fire

fire here. Sometimes in the world to come; for, though many, yet not all ſinners are puniſhed in this life. *Dives* was ſpared here, but tortured in hell for committing the workes of cruelty, in omitting the workes of mercy.

Secondly, for the meanes of Gods reuenge, they are two: immediately by himſelfe, mediately by his Miniſters and Warriours, euen all his creatures in Heauen and earth.

Thirdly, for the ends, they are likewiſe two. Firſt, that he may ſhew his fidelitie, for hee hath bound himſelfe by oath and promiſe to ſee execution done vpon the wicked enemies of Iſrael. Secondly, that the wicked may not ſcape ſcot-free, and haue the beſt of the day: the Church is vnable to right her ſelfe, and many times willing to put vp the wrongs done and offered to her: but God bearing a loue vnto his children, and to their cauſe: as alſo a hatred vnto wicked men, and

Ier. 3.2. Ezec. 35.5.

their

their courſes, hee will be knowne by executiug iudgement, *Pſal.* 9. 16.

Vſe 1. This may terrifie all oppreſſors of Gods children, their ruine is moſt certaine, and ſhall bee moſt ſeuere. God is the auenger of his Saints, hee will plead the cauſe of his ſeruants againſt ſuch as ſtriue with them, and fight againſt ſuch as fight againſt them: though they are ledde by thee as ſheepe to the ſlaughter without reſiſtance, yet know, God will not put vp their wrongs without thy paine.

2 Let wicked oppreſſors take aduice, and know that it is not enough for their ſecurity, that the godly forgiue them, but they muſt make their peace with God, entreating him to ſubdue the wrong.

3 Gods people may here gather two things. Firſt, patience, ſecondly, comfort: commit thy cauſe to God, who will not ſuffer *Shemei* to goe to the graue in peace; what though *Abel* be dead and

and not able to right himselfe, yet God is aliue; it is both faithlesse and fruitlesse; for our selues to right our selues, if wee can beare all, God will punish all: what though tyrants cry, *vre, seca, occide?* I hope true sheepe can answer, *video, fero, spero*: comfort then thy selfe O worme, *Iacob*, thou hast the hand of the Almighty lifted vp for thy defence. Look no further vpon men, and means, in what they can doe against thee, then vpon thy God and Father in that he will doe for thee against all that oppresse thee, read *Psal.* 2. and 12.

Againe from the Author, note, from whence all iudgements for sinne, all euills of punishments come: namely, from the Lord. Who euer, what euer bee the meanes or instrument, God is the hand: iudgments nationall, personall, haue God for their Author; fiery plagues are Gods arrowes: that it is so, I refer you first to these places, *Deut.* 32.22. *Ier.* 50. 25. 2 *Doct.*

50.25. *Ezek.* 21. 31. *Amos* 7. 4. Beſides theſe pregnant places, obſerue theſe foure propoſitions, wherein you may ſee how iudgements are from God.

I. In regard of their ordination; euery euill of puniſhment hath its ordination or creation from the Lord, theſe are the portion of wicked mens cup deſtinated from all eternity, read *Eſay* 45. 7. *Pſal.* 11. 6.

II. In regard of their ordering; euery iudgment is wiſely ordered by the good hand of God, both for meaſure & manner, they haue their bounds and limits, beyond which they ſhall not paſſe, and to which they ſhall.

III. In regard of their execution; euery iudgment in its due and owne time is inflicted, and poured forth vpon his enemies, and that either from himſelfe, when as hee perſonally and immediately takes the execution into his own hand, becomming the executioner of his prepared iuſtice. Thus dealt hee with

with *Sodom*, *Gen.* 19. 24. or else by himselfe, that is to say, secondarily and by meanes, when as by his creatures who are his instruments made for his imployment, he doth bring his wrath vpon men: now the creatures exercised are of these kinds; reasonable, as Angels and men, both good and bad; vnreasonable, as beasts, frogs, lice: insensible, as haile, fire, stones, stormes: in a word, the heauens and earth, with seas, and all therein are Gods warriours: they fight for the Lord against sinners, and are speedily and vnresistably armed when God is pleased to raise them.

IIII. Lastly, in regard of their end, that God hath speciall ends in all the iudgments which himselfe from himselfe, and by meanes doth inflict; which wee may reduce to two kinds: first, such as doe respect himselfe, and they are three, as first, the manifestation of his prerogatiue assumed and arrogated to himselfe: *Vengeance is mine,*

mine, Deut. 32. 35. Men haue onely a deriued power: primarily it longs to God to take vengeance on sinners, *Psal.* 94. 1.

Secondly, To make knowne his soueraignty ouer all the creatures, that hee is Lord of all, and hath command of all: he it is that can say to the winds blow, and they blow: to the fire fall downe, and it descendeth: that it may appeare they haue their commission from him, that they are his seruants at his becke, as *Psal.* 148. 8.

Ezek. 38. from 19 to the end.

3 Lastly, the declaration of his hatred and anger against sinne, to shew that hee is most offended by it, that he is of purer eyes, then to behold our impure actions without punishing, that iustice may appeare, and all men may know that God will be as sure to reuenge, as the sinner was to sinne.

2 Such as respect man: and that both { good / bad } men.

1. Good men are made grow out of loue with sin, that would make God

God angry with thē: when they ſee Gods rods abroad, they begin to looke home, whereby the currant of ſinne is ſtopped, and grace furthered in them,

2. Bad men if they belong to the election of grace, are awaked hereby, and brought home to God: but if they are neuer to bee called, God hereby would haue them know that he likes not their courſes; as alſo he would ſeale vnto them the certaintie of future miſery, that this they haue but in part of a more fearfull though future paiment.

This doth teach vs, that no iudgment commeth by chance, or fortune. God is the ſtearer of euery iudgment, hee gouernes, hee guides, he inflicts all: contrary is that vaine, & blaſphemous ſpeech of Heathens, (vſed careleſly by Chriſtians) who vpon the acceſſe of any calamity or iudgement, cry out, O what ill lucke, chance, or fortune was it: an error as it is old, ſo it is euill, it was not onely *Vſe. 1.*

inuented

inuented by heathen, but also by them derided: *Te facimus Fortuna Deam, &c.* Why should Christians delight to babble as Heathens, in their words, attributing that to chance, which should bee ascribed to God? It was an impious speech, that the King of the world takes care of great things, and is negligent of things of a lower nature. What is this but to make God idle, nay an Idoll? Shall Christians make him a God of the mountaines and hils, but not of the valleyes? Shall not Gods prouidence reach, and extend it selfe to the least haire that fals from the head? Know (my brother) God that made all things, maintaines all things, hee hath decreed their well-being, as well as their being, hee it is that gouernes all things, that sets in order all things, that brings all things to his chiefly intended end. He it is that disposeth all the meanes, directing, guiding them all to that end. If Christians could know that how euer things

Iuvenal.

Rex mundi magna curat, parua Fortunæ reliquit: Eurip.

things in regard of man may fall out casually, accidentally, yet determinately in respect of God, they would not so frequently vse these foolish words: if that they did know that it is not fortune, but Gods prouidence; not chance, but Gods hand; not lucke, but Gods wisedome, that is the guider and effecter of euery act, crosse and iudgement: they would vse the words of of Canaan, and say, *Hab.* 2. 13. *Is it not of the Lord of Hosts that this iudgement hath befalne vs?*

It is a duty required of Christians in times of iudgement to looke higher then secondarie causes. We cannot with the eye of the bodie looke high enough, therefore the eye of faith must bee set on worke which will carie vs beyond all these. O the vanitie of our age, mens eyes guide their hearts, and all crosses are attributed to men, and means: When the state is weakened, *Vse 2.*

ſeruants fidelitie and care is onely queſtioned; if trading faile, then it is becauſe there is ſcarcitie of money: if loſſe by water, by fire, then men rage at the winds, at the ſeruants; in meane time blind man ſeeth not God puniſhing their ſinnes. What is this but with the dogge to runne after the ſtone, not perceiuing the hand of the man? what is this but with *Balaam* to beat the Aſſe not knowing, not ſeeing the Angell in the way.

How farre forth it is lawfull to looke vnto meanes.

I doe not make it a ſinne ſimply to looke at meanes, for in ſome caſes it is lawfull: as vvith theſe cautions.

Firſt, if wee can looke vpon them, as neuer ſeparated from the chiefe, as alwayes ſubordinate to the ſuperiour: to ſee God in it, giuing him his due part, his due place: Thus did *Dauid* in *Shimei*, 2 *Sam.*16. 10.

Secondly, when wee can looke vpon them without bewraying

wraying any diſcontent towards them, or conceiuing any diſpleaſure againſt them, vve may not with *Balaam* ſmite the Aſſe, be angry with the ſeruant, lay loads vpon the heauen; but ſhew patience towards the creature, becauſe hee is onely Gods Miniſter, to proclaime Gods diſpleaſure.

Thirdly, in looking vpon them wee muſt labour with our hearts to ſee the true cauſe why theſe ſecond cauſes walke contrarie to vs: *viz.* becauſe wee walke contrarie to GOD. If men could caſt backe their eyes, and looke vpon their owne ſinnes, it would make them ceaſe curſing the creature, and cry out againſt themſelues, for whoſe ſinnes the ſeruant is vnfaithfull, the element vnmercifull, and God ſo angry.

Fourthly, if wee can know that Deuils, men, and means haue a limited power giuen them, which they muſt accompliſh,

and but a limited power, beyond which they cannot, they ſhall neuer tranſgreſſe.

Vſe 3. Not to murmure or repine againſt, or vnder any iudgement, when as wee iuſtly ſuffer vvee ſhould bee ſo farre from impatience, as that wee ſhould carie all croſſes with an equall contented minde: why ſhould men by murmuring, charge God with iniuſtice in his proceedings? why ſhould men make themſelues wiſer then God? as if they could tell how to order the matter, in a better manner: this ſinne is dangerous: for it will make a man with Iſrael, not onely forget Gods former loue, but by vndervaluing them to caſt all his kindneſſe into his face: this giuen way vnto, it will make men blaſpheme the Name of God, diſgrace the Truth of God, turne Atheiſts, in commending falſe Religion, in meaſuring piety by the purſe, Religion by the belly:

know

know O man by ſtriuing we cannot eaſe our ſelues; by uurmuring wee may, nay, we doe hurt our ſelues: for God is aboue, hee will encreaſe his blowes, his ſtripes, as we do vtter our words, or mutter againſt his proceeding: bee not [illegible] rude, but learne of *Dauid*, who when Gods hand was vpon him, hee was ſo farre from murmuring, as that hee vvas dumbe, becauſe it was Gods doing. 1 Cor. 1. 10. 2 Sam. 15. 25. Pſal. 39 9.

That euery iudgement is very good: good in the cauſe as proceeding from Gods vvill, vvhich is the chiefe rule of all good, and good in the effect, by reaſon of Gods wiſedome ouer-ruling and guiding them: wee may truely ſay as *Hezekiah*, *Eſay* 39. 8. *The iudgement of the Lord is very good.* 4 How euery iudgement is good.

That euery iudgement is iuſtly inflicted vpon vs, it vvere againſt his iuſtice not to puniſh ſinne being committed, ſo it 5

would argue greater iniuſtice vvithout cauſe to afflict. Let euery man acknowledge that hee ſuffereth iuſtly, becauſe his iudgement proceeds from God, who neuer dealeth vniuſtly. Say with *Dauid, I know, O Lord, that thy iudgements are right, and that thou haſt afflicted mee in truth*, Pſal. 119.75.

Quiſquis ſe iuſtè pati arbitravi poteſt, quia ab illo iudicatur cuius iudicia nunquam ſunt iniuſta.

6 In time of iudgement haue recourſe vnto the Lord, he that is the inflicter, muſt bee the remouer of all iudgements: wherefore doe as the Prophet vvould haue you: *Returne vnto the Lord, for hee hath ſpoiled, and he wil heale vs: Hoſea 6. 1.* Now come vnto God three wayes.

Firſt, in thy ſoules humiliation: acknowledge thy fault, and ſinne, with promiſe to redreſſe it, Gods enemies haue done this and ſped well, as *Abab*, 1 *Kings* 21. 27, 28, 29.

Secondly, come to GOD by crying, and that mightily: euery cry

cry vvill not ſerue the turne, it muſt bee louder then the cry of thy ſinne, louder then vvhich no cry but the cry of the ſoule is: *Nineueh* found the truth of this, their cry for ſinne, ſtopped the cry of ſinne, *Ion.* 3.8.

Thirdly, come to God by turning from all thy ſinnes: if ſo bee vvee can vvorke the conſumption and death of ſinne, if wee can take away the life of ſinne, wee worke the death of puniſhment. God is pacified by the mending of our manners, and if wee can ceaſe from ſinne, vvee ſhall bring Gods wrath to an end: For God knoweth how to ceaſe his plagues, if we can learne to mend our life: as the ancients ſpeake: *Nouit Dominus mutare ſententiam, ſi tu noueris emendare vitam, Auguſt. in Pſal.* 50. And another to this purpoſe: *Deus morum emendatione placatur, & qui peccare deſinit, iram Dei mortalem facit:* Lactantius.

7 A duty of thankefulneſſe is inioyned to two ſorts of men. Firſt, ſuch as GOD hath ſpared from iudgements that haue befalne others: in that our ſhips are ſafe when others are caſt away, in that our houſes are preſerued, when our neig' bours are burnt, g eat cauſe haue wee to praiſe the Lord, acknowledging his mercy to ſpare vs who vvere vnder his hand as well as others. Secondly, ſuch vvho in any kind haue had this bitter cup, and God hath taken it from them, theſe haue cauſe ro giue him the tribute of acknowledgement in aduancing this praiſe: thus did *Dauid, Pſal.* 103.

8 Laſtly, here is much comfort for al the afflicted people of God, they are not vnhappie, or forſaken by GOD in time of iudgement, the hand of thy Father vvho moſt tenders thy good is vpon thee: ſo that thy croſſes ſhall not hurt thee: let thy faith worke

vvorke vpon two things.

Firſt, the puniſher, who is thy friend, thy father, which hath his hand to ſupport thee, as well as to afflict thee.

Secondly, that there is a great deale of difference twixt the fire ſent from God on thee, and that vvhich hee ſends on the vvicked his enemies, which may appeare in theſe foure particulars.

Difference of foure things of fire of the Lord twixt good and bad.

1

In the ground or motiue; the fire of the wicked proceeds out of the ſparkes of Gods vengeance, out of the rigour of his iuſtice; but his fatherly affection kindleth the fire of the righteous, all that he doth to them, is as from a louing father.

2

In the meaſure: the fire of his vvrath is more milder towards his children, then towards the vngodly, for God doth proportion euery iudgement to the ſtrength of his child: hee doth not ſo much conſider

what their ſinnes deſerue, as vvhat they are able to ſuſtaine, according to that of *Paul*, 1 *Cor.* 10.13. God is alwayes with his children in the midſt of the fire, and a fourth like the Sonne of God is in the middeſt of the flame: hee by his comfortable preſence reſtraineth the force of them that they burne not; obfirmeth the hearts of his children that they faint not; vvatcheth and tends the fire that it exceed not, and at length when men thinke the Buſh is burnt, as a brand he plucketh them out of the fire: beſides all this, hee kindleth a fire in the fire, ſweetning the affections of all his children, vvith many mercies; the heart hopeth ſtill for eaſe, vvaits alwayes for comfort: as *Micah* 7,7,8. But with the vngodly it is nothing ſo; Gods eye is onely vpon the ſinne they haue committed, the fire and fewell are ſo put together as no

meanes

meanes may bee vſed for their helpe, none muſt take the fewell from the fire, or the fire from the fewell, both muſt burne together without any eaſe, any redreſſe. Laſtly, in their falling, they haue no aſſurance of riſing, they haue no promiſe that GOD will lighten their darkneſſe, or eaſe their paine.

In their vſe and effect: the fire of the godly hath theſe properties. Firſt, it giueth light, *Schola crucis, eſt ſchola lucis.* The ſoule that vvas full of darkneſſe becommeth enlightened. This fire is as the Pillar of fire, which guideth all the Iſrael of God, in the night of their vvandring, through the Wilderneſſe of this vvorld towards their heauenly Canaan. Secondly, it giueth heat and warmth, thawing and ſoftning the heart that is condenſed by the pinching aire of cold ſecuritie: by it deuotion is kindled, zeale inflamed, all 3

graces

graces exercised, it is our instruction, it is as Gods watchword and warning to make vs more carefull, and vvatchfull for time to come, the burnt child dreads the fire. Thirdly, fire maketh gold the more purer; so euery way are wee by it bettered, and corruption is lessened: in a word this fire giues vnto vs wisdome, teacheth obedience, reclaimes from wandring, makes fruitfull in the workes of righteousnesse, the person of the godly is more glorious, the soule for euer saued: but vvith the wicked it is otherwise; it is the fire of perdition, of destruction; it is a deuourer of these brambles, God tryeth them not, but consumeth them, there is no amendment, all Gods blowes can do no good: in a word, their persons are brought to ruine for their sinnes sake. At your leasure reade *Esay* 21. 4. 27. 8, 9. *Ezech.* 22. 22. *Dan.* 11. 35. 15. 7. and all the places

Pro. 29. 15. Psal. 119. 71. 60. Heb. 12. 11 1 Cor. 11. 32.

places vvill ſh w you the diffe-
rent effect of this fire: ſo as wee
may ſay, *Pius igne lucidior, ac* *Baſil Ser in*
purior redditur, impius igne abſu- *Diuit.*
mitur: And with another, *Deus*
calamitates infligit, non extinguere,
ſed caſtigare, &c.

The fire on the vvicked is vin- 4
dictiue, for reuenge, but medi-
cinable for phyſick to the godly.

In their continuance, the
wrath befalling the faithfull is
not eternall, it is but for a mo-
ment, GOD doth not alwayes
and at all times of their life
chide, as wee may ſee, *Pſal.*
30. 5. *Eſay* 54. 7. Nay vvhich
is more, thy paine, as it ſhall ſoone *Aug. in*
haue an end, ſo it ſhall end in *Pſal.* 36.
that felicitie which ſhall neuer
end: according to that of Saint
Auguſtine, *Brevis eſt moleſtia,*
æterna erit beatitudo. But the fire
neuer goeth out that is prepa-
red for the vvicked: it is ſo con-
tinued in this life, that it can-
not bee extinguiſhed in their
death;

death, but vvhen as they dye they are thruſt from this temporall, into that eternall fire. Thus haue I laboured to ſhew thee the vvay of comfort in that which vnto nature is moſt vncomfortable.

We haue done vvith the puniſher, wee now come to the puniſhed, which wee called the Obiect of this fury, that is, the *Temanites* and *Bozarites* ſet out vnder the name of their place. Here a little we may conſider, Firſt, what this *Teman* & *Bozrah* were? Secondly, why the iudgement is directed to the places, not perſons.

Queſt. 1. What and where theſe Cities are?

Anſ. The Citie *Teman* taking its name of *Teman* the ſonne of *Eliphaz*, the ſonne of *Eſau* vvas a Metropolis of Idumea, of which Citie I find two things recorded in Scripture. Firſt, the wiſdome of it, *Ier.* 49. 7. Secondly, the ſtrength.

ſtrength of it, *Obad*, 9. By the former no queſtion all meanes vvere vſed, no oportunity omitted, whereby they might ſecure themſelues againſt all incurſions: by the latter, ſhee could not but ſtrike much amazement into the hearts of all her enemies.

For the Citie *Bozrah*, I find it to bee a Citie ſeated in the confines and borders of the land of Edom and Moab. This is called *Ribera.* ſomtime by the name of Idumea, *Eſay* 63. ſometime by the name of Moab, *Ier.* 48. And the reaſon of this is giuen, in reſpect of their vicinity. Of this City, two things are noted. Firſt, the power of it. Secondly, the pride of the hearts of the inhabitants: both ſet out, *Ier.* 49. 16.

Why the iudgement is directed to the places, not to the Inhabitants? What hurt had *Teman* and *Bozrah* done? *Queſt.* 2.

Sometimes by the places wee are to vnderſtand the Inhabi- *Anſ.* 1.

tants

tants thereof, as in that complaint of Christ ouer Ierusalem: where, by Ierusalem I vnderstand the men of Ierusalem. Sometime the places are taken for the continent onely: And lastly, for the continent and things contained, thus in this place, vvee are to know both places and persons are meant.

We say the sinne of the Inhabitant is that which made GOD thus angry with the places; as for their sinnes fruitfull lands, so faire and goodly Palaces are brought to ruine and destruction.

Quest. 3. But when was all this fulfilled?

Ans. Know that propheſies looke forward vnto time to come: so doth this as is implyed in the word (*I will*) which was effected when God raised vp *Nebuchadnezzar* King of *Babel* to make vvarre against it, as is plaine by the story recorded in *Ier.* 49. from 8. to 22. the vvords thus opened vvill yeeld many instructions:

ſtructions: wee will pitch vpon theſe two.

That there is no outward priuiledge whatſoeuer that can keepe off the deuouring wrath of GOD from the places and Palaces vvherein ſinfull perſons are: the plagues of GOD doe reach vnto all places and perſons, tainted and infected by ſinne: humane policy, outward potency and glory, cannot keepe off Gods arrowes of reuenge. *Teman* and *Bozrah* are for all this as ſtubble before the fire, the ſtrength of men haue failed, the walls of Cities are fallen, and are ſo farre from oppoſing, that they cannot endure Gods wrath: This is that of the Prophet *Nahum* 3, 9, 10. 12, 13, 14. For examples, a world of men were too vveake, *Geneſ.* 6. 12, 13. Sodom and her ſiſter Cities, Iericho, vvith Ieruſalem, will teſtifie it. *Doct.* 1.

The ground of this is, because *Reaſon* 1.

cauſe Gods vvayes are not as mans, as his thoughts, ſo his ſtrength doth exceed all the ſtrength of all men: God hath wayes to execute his wrath, that are vnknowne to man, vnreſiſtable by man: hee is ſwift, wiſe, and moſt ſtrong in the meanes, who can ſtay a whirlewinde? his plagues fall like the drops of a tempeſt: if God bee wiſer and ſtronger then all, beeing the author of ſtrength to all, hee cannot bee reſiſted by any, *Nahum* 1. 5, 6.

God neuer promiſed immunitie from iudgement to any place, or perſon, but vpon condition of obedience, if it be holy, though the outward meanes be neuer ſo vveake, they may reſt ſecure, *Eſay* 1. 19. But if our GOD eſpy ſinne and rebellion, let the place bee neuer ſo beautifull, neuer ſo well furniſhed, his hand will not ſpare to puniſh.

There

There is a generall defect, where is nothing but outward priuiledges: theſe are too weake to procure fauours, or to withhold iudgements: the heauens are filled with indignation, the elements exceed their ordinary, where righteouſneſſe and holineſſe rule not: his owne temple wanting holineſſe, his owne people wanting goodneſſe, theſe want not plagues & iudgements, *Deut.* 28.52. *Ier.* 7.11. 3

Let not Rome glory in her magnificence, in her multitudes, their wiſdome and wealth is too weake, they are as walls of paper to fire, ſoone burnt and conſumed, it is not their craftineſſe that can oppoſe Gods wiſdome: all the rotten props vpon which their building ſtayeth ſhall bee ſet on fire without oppoſition: The men of thy confederacy cannot helpe thee, all men ſhall ſee the vanity of your iuggling with images, falſe miracles, lyes, yea, of *Vſe* 1.

of your Indulgences, that they ſhall not ſecure you from outward calamitie: it were to bee wiſhed that they would reade that of *Ezekiel* 26. 17. For ſurely the time ſhall come that men ſhall take vp a lamentation for Rome, and ſay thus. How art thou deſtroyed that waſt inhabited of the Sea of men, &c. *Iohn* hath foretold as much, *Reuel.* 18. a Chapter full of this point.

2 To take notice of the impartialitie of God, who is an aduerſarie to ſinne, without any fauour, his eyes are not dazeled with outward things.

3 Not to truſt in any outward thing, they will and can doe vs no good relying vpon them, putting confidence in them; this is that which *Dauid* doth prohibite, *Put not your truſt in Princes*, Pſal. 146. 3, 4. It is that which God curſeth, when as wee rely vpon the arme of fleſh, it may cauſe God to ſay to vs as once he did to the *Iewes*,

When

When thou cryeſt, let them that thou haſt gathered together deliuer thee, &c. as Eſa. 57. 13. Rather ſay with *Dauid, Some truſt in Chariots and ſome in horſes, but we will remember the power of the Lord our God,* Pſal. 20. 7. Thinke of *Pharaoh* his power was weakneſſe. O that we of this nation could vſe all means of defence, in reference to God, alwaies remembring that the preparations of men haue beene and are at Gods diſpoſing; it is he that can make all power weake, and weakneſſe power.

Learne to ſee and attaine that 4
which may ſhelter from Gods wrath, we tell you no multitude of gifts can deliuer vs, the moſt mighty helpes cannot withdraw Gods anger; workes of labor and coſt will ſtand vs in no ſtead, *Micah* 6. 6, 7. What then will bee a meanes for our ſafety let vs take and vſe: to this end in generall we are to know, nothing can pacifie Gods anger but the blood of Chriſt,

Christ, he is the propitiation. *Ouer those houses whose doore posts were sprinkled with the blood of the Lamb the destroying Angel passed by* Exod. 12. 13. Thus if wee can get our hearts sprinkled with the blood of it, wee may assure our selues that God will bee good to Israel, euen such as are of a pure heart. Subordinate vnto this as meanes auailable get these things in the truth. Labour that some good thing be found in thee, goodnes can keepe off that wrath vvhich all the world besides cannot doe, for this *Noah* found fauour, and *Ieroboams* sonne escapes the common iudgement: now that goodnesse hath these foure things in it. First care not onely to get out of Sodome, and from Babel, but with *Noah* to get into the Arke, that is, the Church of God: when as once wee become materiall members of Gods Church, (that is, when wee are by faith vnited to the head, by loue vnto the members)

Psal. 73. 1.

members, let the winds & stormes arise, they may raise vs higher and higher as it did the Arke, but no way hurt vs: when *Lot* is in Zoar, and Israel in Goshen they feare nothing. Secondly, get godly sorrow into thy heart, and that both for thy owne and other mens sinnes. Remember the cup of wrath is of thy owne tempering: cry out then of thy sinne, as thou wouldest bee safe in the midst of haileshot. Beside, mourne for others, that thou mourne not with others: remember it is a blessed vnhappinesse to bee affected, not infected with our neighbours sinne: to mourne because they cannot mourne: for thus was *Lot* deliuered. 2 *Pet.* 2.7. To this purpose see Gods especiall charge concerning such men, *Ezech.* 9.4. Thirdly, prayer is of great vse: a Kingdom [a] is defended by prayer, as with a tower; if wee can learne this spirituall language we need not feare, the danger

a Βασιλεία προσευχαις, περὶ πυργουμένη.

danger is paſt. Fourthly and laſtly, kindely to entertaine the people of God, who dwell as ſtrangers among vs, to baniſh good men from, is the way to bring in plagues vpon vs, ſo long as righteouſneſſe was in the old world, and Sodom, by the preſence of righteous men, there was a ſtay of iudgements: but vvhen our *Noah* takes ſhipping, and *Lot* is made to forſake Sodom, fire and water powreth downe, ſparing neither place, nor perſons; their preſence doth much good; they are as ſprops to vphold our buildings, as Chariots and horſemen: the kinde vſage of them, by ſtudying their ſafety, will be a meanes in the midſt of deſtruction, that wee with *Rahab* ſhall finde ſecuritie: thus if wee can but fly to the Rocke in making God our hiding place, wee ſhall be ſet out of the reach of iudgements.

Ioſ. 2.18.

Deſt.2. The ſecond point is taken from

from the extent of this fury, *It shall deuoure the Palaces of Bozrah.* Whence note, that it is a great iudgement to bee depriued, and bereft of our dwelling places, and those houses wherein vvee take any comfort and delight: that for a man to be left destitute of dwelling, and harbourlesse, is such a misery; see it in *Dauid.* When *Ziglag* was burnt vvith fire, it made him and all the people to weep, 1. *Sam.* 30. 3. 4. Besides this, consider in the losse of our houses, how many contentments and comforts are lost: besides, a man is disabled from doing that good, and affording that comfort vnto others, which otherwise he might doe: Thus in regard of the sorrow it bringeth vvith it wee see it to bee a misery. It is threatned as a curse, to build houses and not dwell in them. Amos 5. 11.

Wee may take notice of the hainousnesse, and hurtfulnesse of *Vse* 1.

ſinne: it maketh God ſo ſeuere to depriue vs of thoſe things which are moſt vſefull, and moſt comfortable: the places vvee lodge in, the Palaces wee walke in, he will conſume by fire, or turne them into lakes.

2 To bee humbled when our houſes are taken from vs: we can mourne for the loſſe of our houſes, becauſe our great coſt wee haue beene at is caſt away: but where is the man that mourneth for his ſinne the procurer of it? Surely wee could not want houſes for our harbour, if we could finde hearts to mourne for our hardneſſe.

3 To bee thankefull to GOD who doth continue dwelling houſes vnto you, it was his mercie to ſpare any of your houſes, to continue this your couering vnto you.

4 Labour to keepe off Gods fierie wrath from your dwellings, to this end cauſe not God to abhorre

horre your excellent buildings, and to hate your Palaces, as the Prophet *Amos* 6. 8.

That this may be done, learne that two things are requisite to building. First wisedome, build your houses wisely, and with discretion: this wisdome respecteth foure things. First, the foundation on which thy house must stand, set it right vpon a right ground, beware of encroaching vpon the inheritance of the poore, this wil make the poore to cry for fire from heauen. Secondly, the materials of this building, thou must build vvith thy owne, of thy owne: the timber that thou buildest vvithall, the stocke of the poore must not buy. Surely, how euer such houses for a time may make a faire shew, yet at the last the house will be fiered. Woe to him, shall I adde, to that house that is built by vnrighteousnesse, reade the place, *Ier.* 22. 13, 14. *Thou hast consulted shame to thy*

owne house, reade *Habakkuk* 2.9, 10, 11, 12. Thirdly, the ends of building, they must bee such as God hath appointed, to wit, for thy comfort, not for thy confusion: we should alwayes so build on earth, that vve remember wee build of earth, vvhich vvee must leaue behinde vs as earth with the earth. *Abrams* tents should be our patterne: a pilgrim respects more refreshment, then vaine-glory: It vvas *Babels* sinne out of the pride of heart, for to get a name to build as it did. Let it not be the sinne of this Citie to eate as if vvee vvould not liue long, and to build as if we would neuer dye. Fourthly and lastly, vvisedome hath an eye vnto our ranke and condition. Palaces are for Princes, great buildings haue vndone many. I may not question vvhether is richest, the house or the owner: I am sure he deserueth pity vvho suffers his house so to eate him, that hee hath nothing

thing to eate in that houſe builded: this is to haue a houſe without meanes. The ſecond requiſite vnto building is pietie which ſtands in two things. Firſt, in cleanſing it from all filthineſſe, keepe out and caſt out all Idols: to make our houſes in their vſe the houſes of ſinne, it will procure the ruine of our houſes, if we make them dennes of theeues by gaming, Alehouſes by drunkenneſſe, idle houſes by helliſh and curſed ſtage-playes: in a vvord, if bribery (how euer diſguiſed) get into the houſe, if the houſe be ful of ſwearers, drinkers, or the like, God will fire it out, or the houſe ouer it. Secondly, in adorning them with al goodneſſe: the ornaments of our houſes are theſe. Firſt, to make it the houſe of God, in the conſtant and conſcionable practice of family duties: when Prayer, reading the Word, catechizing of children and ſeruants, holy conference, with ſing- Iob 15.34.

ing of Pſalmes are in force, and of good vſe in a houſe, this doth not onely grace the houſe as an ornament, but defend it as munition. Secondly, to make it a houſe for God, by ſhewing works of mercy, inuiting and feeding the poore members of Chriſt: no poore ſhould lie at our houſes and doores from houre to houre ſtaruing, but their bowels ſhould be refreſhed, that their ſoules might bleſſe vs: he that thus feedeth the godly poore at his table, that thus harbours him in his houſe, doth both feaſt and harbour God; as alſo procure ſafety to his houſe: Thus to looke to our houſes, is a way for to keepe them to our comfort.

Vſe 5. To conclude, conſider what a greater and more heauy iudgement would it be to ſee the beautie of *Bethel* turned into blacknes, into burning? Can a man imagine the diſcontent & griefe that it would breed? Surely there can

be

be no greater iudgement then to be depriued of Gods Houſe: to haue the Word taken from vs in the powerfull miniſtration thereof: it was the heart-griefe, nay, the heart-breaking to good *Phinehas*, when as ſhe heard the Arke of God was taken. Let me ſpeake but this one thing for concluſion: if wee haue a care to keepe the Word of God in the power of it, God will continue it in the preſence of it: Loue it, and liue after it, and it ſhall not be taken from you.

1 Sam. 4. 19,20,21, 22.

FINIS.